

The Occult Magazine:

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"A Chronicle of Strange, and Secret, and Forgotten Things."—SHELLEY.

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Omnia vincit Veritas.

TO OUR READERS.

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The Occult Magazine.

SEPTEMBER, 1885.

We have just received the Subscribers' copies of that valuable work, *PSYCHOMETRY*, by Dr. Buchanan. Having been enlarged by one fourth more than was originally intended, the price has necessarily been raised, and for this reason we have postponed sending it to our Subscribers until we hear from them. It is a handsome volume of 500 pages, and is embellished with a fine portrait of Mrs. Buchanan. The price is 8s. 6d., and 6d. for postage.

We wish to inform our readers generally, and the Members of the H. B. of L. particularly, that the Grand Master of our Exterior Circle, M. THEON, is totally unconnected and unacquainted with the "*Eastern Psychic Healer*," who has been lately advertising in some of the Spiritual papers as "*Theon*"! The H. B. of L. has no relationship

either with Oriental or Occidental vendors of infallible remedies, who advertise under a *nom de plume*. We place the Advertisement side by side with another taken from "*Light for Thinkers*," an American Spiritual paper, and our readers cannot but observe a very striking similarity in their tenor.

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To our Subscribers we would herein observe, that if we publish a Journal which interests you, will you assist us in extending our sphere of usefulness? Even your good-will, cheerfully given, will have a more desirable effect than a small donation from a scanty store. It may be that the reader of this paragraph is the only one in his or her locality to whom the Magazine is sent, and even this may be the case in a few cities and towns; if so, then how vast is the opportunity which such an individual has for the advancement of our wishes. Undeniably our Subscribers are our guests, and begging from one's guests may, at times, be considered a breach of etiquette; but a Subscription to the Church Fund, a Donation, a Pulpit Gown, a Gold Watch to the Clergyman, or a Silver Set to his good lady, and the good of the cause, are often very excusable pretexts sanctioned by custom, in fashionable gatherings. As the latter phrase is more common, and covers a multiplicity of objects, so would we plead our excuse for thrusting this notice upon the attention of our *wealthy* readers—acceleration and assistance in the enterprise. We promise not to repeat what may by some be considered an offence, if we meet with a ready response to this appeal.

TRUTHS FROM HUMBLE SOURCES.

"The Religion of the Ancients is the Religion of the Future. A few centuries more, and there will linger no sectarian beliefs in either of the great religions of humanity. Brahmanism and Buddhism, Christianity and Mahometanism will all disappear before the mighty rush of facts. . . . But this can only come to pass when the world returns to the grand religion of the past; the knowledge of those majestic systems which preceded, by far, Brahmanism, and even the primitive monotheism of the ancient Chaldeans."—*Isis Unveiled*, Vol. I., p. 613.

TRUE, indeed, it is that *Facts* will supersede the present-day fables, superstitions, and rivalries of corrupt *sects* and *isms*. Even from the most commonplace sources the student of Occultism can never fail to find truths embedded. How often do we find the "wise and learned" of this world preceded in their knowledge by the most simple, obscure, humble, and unlearned of our fellow-creatures! for the wisdom of *this world* is nought. To those earnest students who are anxiously striving after truth, and who take an interest in the phenomena of all the ramifications of Occult Science, we herein append a few extracts from an article, "*Mesmerism*," which appeared in *Zadkiel's Almanac* for 1845. The answers were given through the lips of a young entranced Mesmeric subject, a girl of seventeen, who possessed an extremely limited education, being the daughter of a tradesman of small means. This gifted young girl, possessing scarcely any education, has given some most remarkable Occult truths, which it will be well for our young Neophytes to ponder over.

What are the causes of earthquakes and volcanoes?—*A.* Volcanoes are the *effect*, not the *cause*, of earthquakes, which are occasioned by the action of electricity on the atmosphere of the Earth.

What is electricity?—Electricity is a fluid lighter than air, circulating through the whole Universe, and in the Solar system, proceeding from the Sun and planets. It varies in density, according to the planet it proceeds from, and upon that depends the nature of its effects on our atmosphere.

How does it act upon our atmosphere?—A combination of the fluids from Saturn and Mercury deranges that of the Earth, producing thunderstorms and earthquakes; that of Jupiter produces a healthy state of the atmosphere; that from Mars and Mercury the reverse. The Mesmeric fluid, which is a modification of electricity, proceeds from the Sun; it is purer and lighter—more subtle than any other. A person born under the Sun's influence will be a more powerful Mesmerist than others. The magnetism of the Earth is another modification of electricity, and also circulates through the system. It passes off from the Earth at the North Pole, producing the *Aurora Borealis*, circulates through the other planets, and returns to the Earth in a purified state.

How is it that the air is affected by the planets when at certain angular distances called aspects? or why does Saturn, for instance, cause cold when he is 60 degrees from the Sun, more than 63 or 65 degrees?—The fluid from the Sun which gives heat when met at that angle is checked by the fluid from Saturn.

What is the reason that *Caput Algol* varies in its degrees of brightness?—It is occasioned by the varying emission of electricity, which flows at times faster than at others.

What is the cause of the insects found in the substance of flint stone, after pulverisation and calcination, and the action of acids?—Those insects exist in the stone, and are vivified by the stream of electric fluid directed on the solution. Electricity is the vivifying principle. Different sorts of stones would produce different species of insects.

Will you look at the Earth and say whether its pole be turned away from its course—the same as it was 10,000 years ago—or be less turned away?—Yes, it is less turned away. *The Sun once went over the Pole of the Earth*, but that was a long time ago—that was before Adam—there were other kinds of men on the Earth then.

Why, if there were pre-Adamites, are not any of their bones found by geologists?—I did not tell you they were *fallen* men. *They never died*, and so there could be no bones: they were translated into Paradise.

Will you look at the star called Sirius and describe its size and character?—Oh, what beautiful butterflies! I see such very beautiful butterflies, which are four times as large as my hands, sparkling like diamonds and gold, and some of different colours! Oh, it is a large sun, three times as large as ours, and a system of worlds and moons; and all very beautiful; and men upon the worlds like ours.

Will you look at the Nebula in Andromeda, near the star *Nu*, and tell me what it is?—Oh, those beautiful orange trees! I see such beautiful orange trees trained along. Oh, it's a very large place; a large system of suns and moons, and men upon the worlds. . . . But they are better than we, for the Millennium seems just about beginning among them. . . .

Will you look at the Nebula *Præsepe* in Cancer?—Oh, it is very large; and there are many worlds and suns; and the people look in some as if they were newly created. They are not many, and have never sinned, and are pure and happy like angels. In others they have sinned, and are numerous; and they have a kind of railroad; but they have things better than our steam-engines on them. It is a very large system of suns and worlds.

Will you look at the star called *Dubhee*, in the Great Bear?—Yes, I can see it; it is a sun, but not so large as Sirius. There are two, one smaller than the other. It has worlds and moons moving about it.

Will you look at the Nebula which surrounds

the star *Theta*, in Orion?—You see that is a kind of imperfect system of worlds, which God is creating by natural causes. There are mountains and animals, but not men yet. There are animals like goats, but without horns, and elephants also, but not exactly like ours. They have an imperfect, dull light, caused by electricity, like the *Aurora*, but little light from their sun; it is a red light, brighter in some parts than others. There is water, too, but not so much as on our Earth; and some fish, but not many.

Will you look at the Pleiades, and tell me about them?—Yes, there are a great many; above 100 I have looked at. . . . The people are not so sinful as in this world—at least, some of the worlds are not. What we see are the suns. . . .

Will you look at the Sun, and tell me whether it moves?—Yes, it moves in an ellipse; and is now moving towards the constellation Hercules. All the stars we see are suns, and they each move round a central body; and then these also partake of a universal motion around a centre, which is the more immediate dwelling-place of the Divinity.

Does the Moon move round the Earth?—No, it does not; for it moves along with the Earth around the Sun; and the Earth in the same way moves with the Sun around the central body; so that the *Earth cannot be said to move round the Sun, strictly speaking.*

Will you tell me who built the Round Towers of Ireland?—Yes; they were not Irishmen; but they came from near Rome, AND ORIGINALLY FROM EGYPT; they were astrologers, who foresaw by their art that they should be well received in that island; and they built those towers for celestial observation, before the existence of Rome.

To farther questions, she explained that these astrologers were some of the Israelites, who left Egypt before the Exodus of Moses. . . .

Pray look what kind of man St. Patrick was; and whether he caused the serpents and toads and venomous creatures to disappear from Ireland?—Yes; he is in Paradise, and was very good; but I do not see that he did that; no.

Will you look who did it?—Yes; it was the same people as I told you of who built the towers, and who came from Egypt originally. They did it by innocent magic, and the aid of good spirits. . . .

Is the Soul a substance?—Yes, it is a substantial, or spiritual body.

Is it Life?—No.

Is it Mind?—No. You see my soul can, and does often leave my body, and go away, and yet my life remains, and my mind; but when the soul is absent, the body does not feel much; it is like an animal then. . . . Yet the soul in this life acts through the mind and the body.

The substance of her declarations on this head is, that in the Mesmeric trance her soul leaves the body, and visits any part of the universe in a few moments. Thus she was asked to see the Asteroids, Ceres, Pallas, etc. She replied, "Yes, I have been

to see; yes, they are earths like ours, all four of those planets; only they have different trees and vegetation, and in some other respects differ from our Earth, and even from each other; but they are inhabited by men." . . .

She says that after death some men will be superior to any of the angels; because men have overcome trials, temptations, and sorrows; that memory remains after death in a far clearer manner than it exists now; that they can remember every event of their whole being—but the good do not wish to call to remembrance their sinful actions; and that their sins are never made known to others.

EXTRACTS FROM THE HERMETIC WRITINGS OF THE ANCIENT SAGES.

DISCOURSE ON INITIATION, OR ASCLEPIUS.

CHAPTER VII.

LET us now speak of the Spirit, and of other things similar. There was God, and Hyle,* thus did the Greeks call the Matter or Substance of the world. The Spirit was with the world, but not in the same manner as with God. Those things of which the World is composed are not God, nor did they exist before their birth, although they were already in that which was to produce them. For outside of Creation there is not only that which is not yet born, but also that which is deprived of generative fecundity, and from which nothing can be born. All that which hath the power of begetting, containeth the germ of all that can be born therefrom, for it is not difficult for that which is born of another to produce again that which reproduceth. Therefore the eternal God cannot be, and was never born; He is, has been, and ever will be. The nature of God is His being a self-existing Principle. The substance or the nature of the World and the Spirit, although it appears to be born from the origin, possesses the power to be born and to procreate, the power to be fruitful. For the beginning is in the quality of the nature which possesseth in itself the power of conception and of production. It is then without foreign intervention, the Principle of Creation. It is otherwise with that which possesseth only the power of conception, by the intermixing with another nature. The place of the World, and of all that is contained therein, seemeth not to have been born, and it hath in itself all the powers of Nature. I call place that which containeth all things, for they could not exist without having a place to contain them. All that which existeth hath need of a place; neither qualities, nor quantities, nor positions, nor effects, could be distinguished in things that were nowhere. The World, therefore, although not born, hath in itself the Principle of all Generation, since all

* The so-called *Cosmic-dust* of modern science.—ED.

things find within it a bosom suitable for their conception. It is therefore the store of the qualities and of the substances that are susceptible of creation, although not as yet created.

Matter, being fruitful in all qualities, can also beget evil. I avoid, therefore, O Asclepius and Ammon, the question laid down by so many—"Could God take away evil from the nature of things?" There is absolutely nothing in reply; but for you I will pursue the discourse I have commenced, and will give the explanations. They say that God should have preserved the world from evil; now, evil is in the world as one of its own members. The Sovereign God hath provided thereunto, so far as it was reasonable and possible, when he hath been pleased to grant unto humanity, sentiment, knowledge, and intelligence. By these faculties, which place us above the other animals, we alone are enabled to avoid the snares of evil and vice. The wise man, protected by Divine Intelligence, knoweth how to avoid it when it is first perceived, and before he hath been led away by it. The beginning of Knowledge is the sovereign excellence. The Spirit governeth and causeth to live all that which is in the world; it is an instrument, or a machine, employed by the mind of the Sovereign God. By Him is directed that other sensible God,* in whom is contained all space, all substances, the material of all that which is begotten or produced; in one word, all that which is.

As for the Spirit, it causeth to move or governeth all the particular beings which are in the world, according to the nature which God hath assigned unto each. Matter, Hyle, or the World, is the receptacle, the movement, the repetition of all things that are governed by God, dispensing unto each that of which it hath need, and filling them with the Spirit according to their qualities. The form of the earth is that of a hollow sphere, having within itself the cause of its form, or of its quality, entirely invisible: if, selecting any point whatever on its surface, and wishing to look downwards towards the bottom, we would perceive nothing. It is only visible by the special forms, the images of which appear to be engraved upon its surface; it appeareth in effigy, but in reality is invisible for itself. Therefore the centre, the inferior part of the sphere, if however it is a place, is called in Greek *ἀδης*, invisible, from *ιδειν* to see, for one cannot see the centre of a sphere. Also the species, or appearances, are called ideas, *ἰδέαι*, because they are the forms of the invisible. This bottom of the sphere, which the Greeks call *Ades*, because it is invisible, the Latins call Hell, on account of its inferior state. Such are the primordial Principles, the primary sources of all things. All is in them, or by them, or proceedeth from them.

Asclepius.—These Principles are then, O Trismegistus, the Universal Substance of all particular appearances.

Hermes.—The World sustaineth the bodies, the Spirit sustaineth the Souls; the Idea, that heavenly gift, which is the blessed privilege of humanity, sustaineth the mind; but there are only a few whose minds are capable of receiving such a gift. It is a light which illuminateth the mind, as the Sun enlighteneth the world, and even more, for the light of the Sun is often intercepted by the Moon, or by the Earth when the night cometh; but when the Idea hath once penetrated into the human soul, it unites intimately with its nature, and the mind can be no more obscured by any cloud. Therefore, it is said with truth, that the souls of the Gods are minds; as for me, I do not allude to all, but to the great and superior Gods.

(To be Continued.)

CLAIRVOYANCE.—A FRAGMENT.

BY ZANONI.

It would serve no other purpose but that of wasting valuable space, were we to attempt an elaborate or detailed account of the various subdivisions of Clairvoyance, its nature, what it really consists of, why some individuals possess the gift naturally, others only after careful training, and why many can never attain unto the state at all. Let us formulate in outline the subject briefly.

Clairvoyance is the natural result of a highly sensitive state of the sensorium. When the Psychic atmosphere becomes so refined and sensitive as to respond harmoniously to the ethereal vibrations of the Astral Light, or spiritual aura, which permeates and surrounds everything in Nature, the Lucid state is arrived at, and this in strict obedience to natural law. Certain nervous disorders always tend to evolve the clairvoyant state, simply because disease subdues the *animal vitality*, and diminishes the volume of material force within the human system, thus naturally making suitable conditions for the action of spiritual forces to play upon the nervo-vital fluids. Like Spiritual training, certain classes of diseases have in some respects the same effect upon the body, and act as real purifiers of the Odyllic sphere. This is one great reason why many of the Oriental ascetics enjoin long periods of fasting upon their Chelas, in certain stages of their Occult studies and training, and as an aid towards the attainment of the Lucid state, fasting is certainly of great value.

Psychometry, Clairvoyance, and Clairaudience are the triplet sisters of the soul, and follow each other as naturally as do the infantile states of creeping, walking, and running.—The first *feels*, for it is the spiritual sense, or perception, of touch; the second *sees* with the eyes of the spirit; and the latter can not only *listen* to the "sacred music of the spheres," but can *hear* the voices both of Angels and Demons. After physical death these attributes merge into one sole sense, which, for want of a better term, we can only express by the word PERCEPTION.

* The Akasa or Astral Light.—ED.

TION. One thing that we wish to draw the attention of the student of Occult lore to, is, that *Clairvoyance*, so-called, is not in all cases real Lucidity. For instance the whole of the predispositions of the Magnetiser, or controlling spirit, upon their subjects, are merely reflected back again upon the latter. It is only in cases of natural clairvoyance, cases in which the Soul of their Lucid Medium escapes beyond their control, wherein real truth can be elicited. For example, in the case of "*Constance*" as instanced in "*Ghost Land*," "*Constance*" says, when speaking to her beloved "*Louis*,"—"I have seen the end, and I know that, impatient as I am for its coming, it will not be long delayed. I shall enter the realms of glory, and walk amid the real life of spirits' immortal day." Thinking that physical death ended all, and deeply imbued with the metaphysical ideas which seem to control for the moment many Theosophists and students of "*Esoteric Buddhism*," the fond "*Louis*" declares,—"*Constance*, you dream! *death is the end of individuality*. Your spirit may be, must be, taken up by the bright realms of starry being, but *never as the Constance you now are*." To this, that radiant Soul with the glory of immortality, replies,—"*Forever and forever, Louis, I shall be ever the same. I have seen worlds of being those Magians cannot ascend to—worlds of bright, resurrected Human Souls, upon whom death has had no power save to dissolve the earthly chain that held them in tenements of clay*."—Speaking further on, the same bright soul of the pure Constance says,—"*My soul winged through space and pierced into a brighter interior than they have ever realised, aye, even into the real Soul of the Universe, not the mere magnetic envelope which binds spirit and body together. Louis, in the first or inner recesses of Nature is the realm of Force, comprising light, heat, magnetism, life, nerve, aura, essence, and all the imponderables that make up motion, for motion is force, composed of many subdivisible parts. Here inhere those worlds of half-formed embryotic existences, with which our tormentors hold intercourse. They are the spiritual parts of matter, and supply to matter the qualities of force; but they are all embryotic, all transitory, and only partially intelligent existences. Nothing which is imperfect is permanent, hence these imperfect Elementary Spirits have no real or permanent existence; they are fragments of being, organs, but not organisms, and until they are combined into the organism of manhood, they can outwork no real individuality, hence they perish—die, that we may gather up their progressed atoms, and incarnate their separate organs as the complete organism of man*."

In the above case the spirit, or soul of Constance had for the moment escaped beyond the control of the "*Berlin Brotherhood*," and gave to "*Louis*" the real truths of Immortality, with which these Magians were totally unacquainted, and here be it noted, that whether it be a spirit *in the flesh*, or even *disembodied*, the ideas are just as liable to be erron-

eous, for the entranced Lucid obeys the impulse of the one who controls, and of course reflects forth those ideas. Students of the Sacred Science will thus observe that the one thing essential is SELF-DEVELOPED CLAIRVOYANCE—*Lucidity attained by SPECIAL training under an experienced Teacher*, without the aid of so-called "*spirit-guides*," unless the subject is *certain* of the actual individuality, which is very seldom the case.

The interaction of mind upon mind is so remotely removed from general observation, that it is impossible to convey in words an adequate idea of the power possessed by Masters of Occult science over well trained subjects. Materialistic minds are so unacquainted with spiritual laws and forces, and so unaccustomed to think of the imponderable fluids, which are handled by spirits far more easily than earthly material is by us mortals, that it is only those who have given very careful attention to spiritual phenomena, who can form even a remote conception of the mysteries of Clairvoyant vision. Many are the fearful struggles which the sensitive has to undergo. It is not by any means a pleasant task to be able to penetrate the Astral Light of the various individuals whom we meet, and to read upon the eternal tablets of this Astral Light the imperishable picture of their past lives, which in many cases are distasteful visions of crime and evil doing.

As a conclusion to this brief and fragmentary sketch of the lucid condition, and also as an illustration of some of its unpleasant features, we will give an extract from the private diary of a German student, one who possessed all the possibilities of ultimate Adeptship, but who, having unfortunately given way to the attractions of the world, was drawn into the *Left-hand Path*, and sank into the realms of Black Magic. The story portrays its own tale, and we give it verbatim.

"It was late, and I was alone in my chamber, the room where I usually spent the evening. It was large, gloomy, and Gothic-looking. In the corner hung the prized and darling object of my laborious studies—THE MAGIC MIRROR, and as I glanced upon its bright, polished surface, I could not repress the feelings that came over me. Long, long ago, in the days of my youth, do I remember gazing at that same Mirror, and upon its bright, spiritual, starlit face, reading the Sacred Mysteries of the stellar galaxies of space—but those days are gone, and I—the once pure 'Neophyte of the Star-Beam,' have sunk into the realms of sub-mundane being. Wearily I sank into my chair, and once more interrogated the spirits of the Magic Mirror, in spite of the downcast feelings which for some days had overpowered me. I now sat for hours combating with my conscience, my eyes fixed intently on the Mirror, till its blank space seemed a tablet, whereon the Almighty would trace my doom in characters of fire! A strange feeling seized me. I felt that I was powerful, both mentally and physically, above common mortals. But there was now a fierce combat within me.

"THE GOOD AND EVIL GENIUS.

"I continued looking at the Mirror, half in apprehension, half in pride, when two supernatural objects

suddenly started from the opposite sides, into its central space. They were ghastly, and horrible to behold. A cold chill came over me, I gazed in trepidation, for, strangely, both of them resembled myself. The one was dreadful and fiend-like, the other was beautiful; but the expression was of such heart-rending melancholy in its woe countenance, that I felt as though I could have wept. These objects were close to my chair, or rather to its reflection; and with an involuntary start of horror, I turned my head to see if they were really in my chamber.

"The apparitions approached, even as if they had walked from the Mirror! With more of agony than I thought the human brain capable of sustaining, I remained motionless, in the attitude in which I had risen. There stood those fearful shadows gazing at me! I felt it was my Good and my Evil Genius, and I saw the despairing melancholy eye of the former quail before that of the demon, that gloomed upon it with a fierce, annihilating frown. They were engaged in a death-struggle for mastery. The beautiful spirit seemed appealing to me for aid. A strange contrariety of emotions and wishes assailed and bewildered me. I hesitated, turned away my eyes; and lo! when I looked again, one figure alone remained! It was surely my very self. Satan in all his glory could not be more triumphant. The calm, sweet shadow of my Good Genius had faded quite away. The Evil Genius had obtained the mastery, and a sensation of reckless triumph filled my breast. I was joyous and glad; the sickly fancies that had haunted my mind were gone; the weak promptings of dastard conscience were forever banished. Now I felt sustained, upheld; I could move fearlessly as a superior among my sinful and daring fellows.

"THE FUTURE.

"I recalled my scattered thoughts and turned to the Mirror boldly; I cared no more for its fleeting shadows, and, in the pride of my heart, I uttered a wish to gaze into futurity. I looked inquiringly upon the glass, and beheld myself, pale, haggard, degraded, and desponding. At length I flew to an ancient cabinet, and drawing from its recesses a small and carefully concealed phial, I hastily drank its contents, and, with a thrill of horror, fell upon the floor, to all appearance death-struck. I still looked intently on the Mirror's surface, its fastenings gave way, and, with a sudden crash, the sheet of glass fell, shattered in fragments, to the ground. I welcomed the omen as ridding me of those frightful spectral visitations, though I felt that in every broken piece that strewed the ground, I beheld the eye of the demon fixed upon me!"

OCCULT PSYCHOLOGICAL PHENOMENA,

OR

STRANGE FACTS IN NATURE.

PART III.—DREAMS AND VISIONS.

THE following interesting narratives have been furnished to us by a Medical gentleman residing in Edinburgh. Our readers, but particularly those for whom those subjects may be new, may fully rely upon the authenticity of the writers. The narrator of the "Double" is an eminent physician in the North of England, and a warm friend and

old schoolfellow of the gentleman who has furnished us with the papers.

THE DOUBLE OF THE MOTHER.

I was called up on the 2nd April, 1870, at 2.30 a.m., by a man who wished me to go to attend his wife. I attended to the bell myself, and asked the man who came for me, to wait my arrival in the Hall. This the man did, and took a seat in the Hall, the latter having been lighted by a gas pendant.

I left him, and went upstairs to my bedroom, in order to complete dressing before going out. I then descended the stairs with my boots in my hand, and I used often to sit upon the lower steps to pull them on; this I did also upon this occasion. When in the act of drawing on my first boot, I raised myself, and there before me stood my mother. She was dressed in the usual garb of a widow, with bonnet, shawl, and parasol, having also a basket in her left hand. She smiled several times, and then vanished. I felt a very strange nervous sensation come over me, and I went to see my patient with very peculiar feelings. I have herein to remark, relative to this narrative, the following facts:—

1st, That at that time I was in perfect health, and had not been thinking even about my mother, who lived more than 130 miles away.

2nd, The apparition, from its peculiar position, *prevented me from seeing the man in the chair.* It presented a dense solid structure and was life-like in every way.

3rd, By the morning mail we learnt that my mother was ill.

I may also add that upon my arrival at my mother's residence, I naturally felt very curious as to her appearing to me, and questioned her closely, but the only thing I ascertained was, that she had taken an intense longing to see me. She died upon the 7th of the same month.

The following narrative is by a friend of the former writer:—

A STRANGE DREAM.

My son sailed from Bristol on the 8th of March, 1879, having arrived at New York on the 24th, which place he left on the 29th of the same month, on the homeward voyage. The dream I allude to, occurred on the morning of the 4th April, about 5 a.m. It was as follows:—I saw my boy very distinctly, just as he would appear after drowning. He was, I thought, laid on my kitchen table, almost nude, having only his shirt and sea-boots on, and the water was streaming from his body.

I at once, as I imagined, called upon my son-in-law, and had some conversation with him, as to what was best to be done. "Doesn't he look like himself? What must we do, he cannot be buried in this manner? If you take hold of one boot, I will take the other, and we shall pull them off," said I. We seemed to do so, and whilst we were

engaged in this, his legs apparently separated from his body, along with the boots. This awoke me, when I at once arose and called upon my son-in-law, who lived in the adjoining house, when I told him that something was the matter with Matty, and that I was firmly convinced he was gone. He, however, tried to dissuade me from this, telling me to go to bed again. The morning was exceedingly beautiful and fine. The whole of my dream appeared as distinct and vivid as any reality could possibly be.

A few days afterwards we received the news of the loss of the vessel. My dream was found but too true, and I fully believe my son was drowned on the same morning, viz., the 4th day of April, for the hurricane in which the steamer foundered, commenced on April 1st, and continued for about six days.

[Our Editorial remarks on the above subjects will appear in next issue.—Ed.]

ERRATUM.—In last issue an omission occurs which had been overlooked in reading the Proof-sheets. The correction stands thus (page 56—last *Correspondence* paragraph, line 14 from beginning, should be) "*Many of those whom the Theosophists, etc.*"

SHAM TEACHERS OF OCCULTISM.

(To the Editor of the *Occult Magazine*.)

DEAR SIR,—One of the main aims of your valued Magazine being to promote *real* Occult knowledge, I am sure that you will think it but right when I point to an abuse of confidence to which more than one will fall a victim, if the confident be not warned in time.

Allured with a very promising advertisement in several Spiritualistic periodicals, by a certain J. C. Street promising to open to his pupils the arcana of the *Occult Powers of Man*, I confess to have been one of those who have fallen into a snare, and to soon find out that not only did I myself know much more than this assumed Teacher of Occult Science, but that in fact he did not know anything of the sort, and might simply be called a *Pretender*.

In order not to seem biased against Mr. Street, by any personal ill-feeling, I send you herewith seven Professional Letters, written by that gentleman, which may give you ample proof of the thorough justice of my complaint and warning.—Believe me to remain, faithfully yours,

URSUS.

O. . . (Russia), 12th August, 1885.

[Our readers, and the members of the H. B. of L., are particularly cautioned from wasting their money, by ordering Lessons (?), or such like, from the gentleman alluded to. We have in our possession the entire series of the Seven Lessons (?) for which a charge of *Five Guineas* had been made to our Continental friend. Apart from a few commonplace hints upon the proper conditions for Spirit-circles—clearer and more concise details of which are to be found in most of our Spiritual papers—and very hazy and erroneous observations upon the formation of the ancient Delphic Circle, these series of Lessons (!) contain little else of the slightest use or interest to Occult students, and we are vexed to think that one of our new Members should have been so unfortunate. It is our duty to expose such a trade, in which the pretended Teachers (?) find a lucrative livelihood at the expense of over-earnest and enthusiastic minds, who are weeded out of their money, and get little or nothing of real value in return.

Pretension is always hateful enough, but doubly so when it intrudes itself into the realms of Occultism, and hoodwinks and robs the trusting and open-minded. Here are a few extracts from the Lessons of this Chela of Oriental sagacity:—

"The Astral Body or 2nd self is found about outside

and interior of each person an invisable ozone that is the abode of memory . . . through it all Spiritual understanding and Spirit communion must come. The old Budah and Brahms [shades of Gautama and Patanjali!] as well as Arabic claim its about us. . . I called your attention to the Astral Body or that invisable wax [not shoemaker's we hope!] that is about all of us . . . an invisable ozone of wax that permeates all through our animal body . . . like a 3-pointed star. . . There is so much to be said on different parts of the Body which does not permit me here but please try and practice to learn Psychometry by warming things in your hands then placing them to the left temple near the eye or by getting an article of an unknown person and place it on the breast just where the ribs come to the breast known as the Sternum then follow your impressions and let your feet and legs carry you to the person who owns the article hoping to hear from you soon.

"Healing. I must caution you not in any case after you have proven to your own mind that you have an invisable power to forget that its spirit over shadowing you, study thoroughly the thoughts.

"G—Z—born 22 March 1843, 11 P.M. Sunday is your unfortunate day of the week. The constellation of Pices (?) insinuat X Planet Mars was in Scorpio which gave you a remarkable life."

This is Occult gruel, homœopathically watered down with Japanese orthographical metaphysics! For such people to proclaim themselves *Teachers of Occultism*, Metaphysics, etc., is about as consistent as it would be for an aboriginal native of Australasia to instruct his brethren in, and make them understand, the nonsensical twaddle of the Christian vicarious Atonement, but this learned Teacher hugs ignorance, depending upon the gullibility of the people, and with impudent audacity, pretends to *teach* sciences, which he knows little or nothing about whatsoever. In reality such nonsensical verbiage ought only to attract general notice to his intellectual imbecility and insignificance.

By whatever method of Mathematics, or Metaphysics for that part of it, our Japanese Chela and Hierophant combined, can make out that the planet Mars was in the Zodiacal sign *Scorpio*, in March 1843, as he informs his pupil, we know not, but in our humble Occidental system of Astronomy and Astrology, Mars was marching through *Sagittarius* in March of that year, and had left *Scorpio* upon the 21st of February, but doubtless this is *Poonetiqua's* system of the Astral Science which this wiseacre follows out.—Ed.]

To Correspondents.

ALEPH, TORONTO.—See Paracelsus on "*The Nature of Things*."

NEO, PENN., U. S.—MILKY WAY, ETC.—The changeable waves of white dusty light, scattered throughout the galaxy of the heavens, are star-clusters already fashioned. Many of those nebulous clusters are, however, but the mere masses in *embryo* of the prepared matter for the worlds to be. Throughout the immense range of the visible heavens, there is no space devoid of stellar worlds, both inside and outside "our systems," as well as within the atmosphere of this earth. The real body of the Sun, as it is termed, has *never been seen*, or *reflected even*, by any Telescope or Spectroscope in existence. It is only the shell, or covering of the *Great Invisible Sun*, which has been so observed. The "dark spots" are the reservoirs of Solar *vital energy*, by which the united system has its being. It is *vital* electricity, and you need not be surprised as to its effects upon the magnetic needle, etc.

BOSTON, T. S.—Our Order is simply an Exterior Circle for the diffusion of Occult Knowledge, and assists in the preparation of those Members who have within themselves the latent qualifications for earnestly trying for Initiation. We may also remark that *there is a Section of our Order, who have certain Lodges in the United States, who are under the control of a Committee of Seven. But there are other Orders in the States, entirely distinct from ours, whose Lodges also consist of a Committee of Seven.*

W. F., LONDON. MUSIC OF THE SPHERES.—The beautiful

agreement that exists between the harmony of Nature and the Zodiacal Signs and Aspects, will be shown you in a forthcoming issue of the Magazine. Kepler's idea of symmetrical concerts of sound is perfectly correct. ♀ and ♂ are the antipodes to each other in Astrology, in like manner the C Major Scale is antipodal to F Sharp Major, 6 Sharps; also its Enharmonic G Flat, 6 Flats.

ASTRO. CINN. (U.S.).—Cardan was by no means the only ancient astrologer who foretold his own death, for there are many others, inclusive of Martin Hortensius, Professor of Mathematics in Amsterdam, who not only predicted the time of his own death, but that of two young men who were with him, and the result proved the truth of the prophecy. The fact is admitted by Descartes, while he ridicules the science, and underrates the abilities of Hortensius. There is a curious circumstance related of Cardan in Lavrey's *History of England*, Vol. I. p. 711, viz., that having cured the Archbishop of St. Andrews of a disorder which had baffled the most skillful physicians, he took his leave of the Primate in these words: "I have been able to cure you of your sickness, but cannot change your destiny, nor prevent you from being hanged." Eighteen years afterwards, this Prelate was hung by order of the Commissioners appointed by Mary, Queen Regent of Scotland. Two of the most ancient writers upon Egyptian Astrology were Petosiris and Necepsos. According to Suidas, the former wrote, amongst many other works which are unfortunately very scarce, a volume of much interest, viz., "*Concerning the Mysteries of the Egyptians*," (the supposed) loss of which must be deeply regretted by every lover of ancient Occultism.

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